FIRST, THJ&iRE ARE THE ORDER AND ADAPTATION EXHIBITED IN THE SEP'ABATE MATERIAL WORKS OF GOD.

An acquaintance with the depths or the heights of science is not needful, in order to enable mankind to appreciate this argument. Every person who has observed the springing of the grass and grain and the budding of flowers, who has taken but a passing survey of his own bodily frame, or of the motions of the heavenly bodies, has had the idea impressed upon his mind of reigning order and wisdom. The harmonious colours, and the typical forms of plants and animals, everywhere meeting and delighting the eyes; the mathematical shapes—as in the hexagonal cells of the bee-hive, and the numerical relations of parts—as in the organs of flowers, which %TQ ever furnishing a pleasant exercise to the intellect; all shew that the forces of nature move in numbered squadrons, with measured step, and on a predetermined plan, as if under the command of a presiding intelligence. This argument from the order of the universe was fondly dwelt on by the ancient theists, as delivering them from the two phantoms so dreaded by them—a capricious chance and an unrelenting fate. It has been left very much out of sight of late years in works on natural theology, but must come once more into prominence, now that it is being demonstrated that every part of the skeleton of the plant and animal is constructed after a model form.*

The argument derived from the mutual adaptation of independent natural objects, whereby they co-operate to fulfil an obvious end, has been more frequently urged within the last age or two, and contains still more satisfactory proof of the existence of a personal God. Socrates, representing in this, as he did in everything else, the philosophy of profound common sense—such as shrewd, observant, unsophisticated men in all ages have delighted in—has led the way in the statement of

this branch of the evidence. " Is not the providence of God manifested in a remarkable manner, inasmuch as the eye of man, which is so delicate in its structure, hath provided for it eyelids like doors for protection, and which extend themselves whenever it is needful, and again close when sleep approaches ?" " *Ifit* not worthy of adiniration that the ears should take in sounds <jf every sort,

* This subject; will Ibe found illustrated in Book II. Chap. IV., and in " Typical Forms and Special Ends in Creation," by J. M'Cosh and G. Dickie?